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No. 5.

AMERICA'S MISSION.

Bishop Keane's Eloquent Lecture
on the future American.

The Destiny of Mankind Depends Upon
What Manner of Man the American
is to Become—A Fearful Re-
sponsibility—"Thus Far
Thou Shalt Go but
No Farther."

Central Music Hall, Chicago, witnessed April 3rd one of the most notable gatherings in its history, the attraction being a lecture under the auspices of the Columbus Club, by Rt. Rev. Bishop Keane. The lecturer began with these words a masterly discourse of an hour and a half in length on the subject, "The American of the Future."

It is a problem I am going to ask you to help me to solve, a problem suggested to the world by Mr. Gladstone in an article which he wrote on the comparative merits of free trade and protection. With the economic phase of that question I, of course, on the present occasion have nothing to say. He had been writing about America's honorable progress in material prosperity, in social organization, in her influence upon the nations of the earth, and then he asks: "What is America's future going to be?" and with the almost prophetic ken of the tried statesman that he is, he pictures America's future growth and prosperity and world-wide influence, and then with an earnestness that thrills us while we read, asks the question, Is

America's influence in the future going to be for the world's weal or for the world's woe? What manner of man is the American of the future going to be? This is the problem which according to the grand old statesman now concerns more than any other problem, not only America, but the whole world.

But does it not above all concern ourselves? America is our country; all her people are brethren. The answer largely depends on the American of the present, the American people of to-day.

Each generation shapes the succeeding generation. What more imperative duty then than that all the formative convictions should be for America's good.

What are the characters of the Christian civilization? The old civilizations differed much, but agreed in the idea of the grandeur of the state. The very word citizen—*civis*—means the man of the state. The fundamental idea of Christian civilization is nobility of the individual in his relation to the eternal God and to his fellows. His dignity, his character, his worth are the determining factors. This individualism says to Caesar, "Thus far thou shalt go and no farther." It founds all things in the law of God, the creator and father of all, and of Christ the Redeemer and Brother of all. It sees the light of God, the beauty of God, the seal of God upon man in all human relationship. It sees the seal of God upon the individual man, sees that he is the offspring of infinite wisdom

and love, and that he is vested with rights which are inalienable, because they are given not by man but by man's Creator. Therefore government is for the welfare of the governed. This Christian civilization is the tree that the Lord planted that its branches may stretch to the ends of the earth.

Its progress has to be slow, because resisted at every step. The spirit of Christian civilization is the opposite of narrowness and selfishness. It was opposed from the beginning and is opposed to-day by Cæsarism, whether the old Roman Emperor or later despotisms in other governments. Through feudalism and chivalry the opposition has come down to the greater liberty of to-day. Again it was opposed by nationalism, with its armed jealousies. This made civilization provincial. Another obstacle was the great religious revolution of the sixteenth century, destroying as it did, the unity of Catholicism, opposing communion to communion, teaching nations and individuals to hate one another. This sectarian animosity has sadly set back Christian civilization.

The American of the future will discountenance and repel the spirit of sectarian animosity and bigotry and will be full of toleration. Christianity will find its prop in the home, the church, the school. The latter has its difficulties, but the American of the future will maintain stoutly that true education is not a system from which Christianity is excluded.—*Church Progress.*

"'TWAS NOT THUS TO BE."

[WRITTEN FOR THE CHURCH BULLETIN.]

My child, may God watch o'er you
As far away from home you go,
Treasure deep those tender words
That from your mother's lips do flow.

Oh, never fail to keep your vow
That promise at my knee you made,
That as in other lands you roam
Those loving words would never fade.

Then go, my boy, for other scenes
Await thy coming o'er the sea,
Remember dear, though far away,
Thy mother's love accompanies thee.

A mother's heart will feel so lone
As when she thinks of her dear child
In the cold and pitiless world
Or on the ocean dark and wild.

* * * * *

He fell astray, her erring boy,
In his young and early years,
And his lonely mother pines
As she dries her falling tears.

A broken slab marks the place
Where her child, so false, does sleep,
He occupies a drunkard's grave
Far beyond the ocean deep.

J. WALTER REID.

PRESS BREATHINGS.

The *Ave Maria* has these sensible remarks about Catholic journals:—

"No one will deny that it is much to be desired that every Catholic family should subscribe for a Catholic paper, and if the clergy in their pastoral visits were to recommend some good publication, and urge their people to become readers of it, no doubt much good would result. But we think it is going too far to assert, as one of our exchanges did last week, that 'parents who run down Catholic newspapers in the presence of their children imperil their salvation.' The fact of the matter is, some papers published under Catholic auspices deserve to be 'run down,' and it will imperil no one's salvation to do it."

Pope Leo XIII. himself implicitly "runs down" several Catholic papers in his recent Apostolic Letter to the Episcopate of the United States; and such as he has in mind should be excluded from Catholic households, inasmuch as they tend to impair respect for authority and order; besides setting phenomenal examples of bad manners and vulgar speech. —*Boston Pilot*.

—It is better to suffer wrong than to do wrong.

SUMMER SCHOOLS.

Significance of the Movement Not Fully Understood by Some.

In a prospectus issued by the Western Catholic Summer School, which will be in session in Madison, Wis., from July 14th to August 4th inclusive, the following appears in explanation of the movement:

"Some of us do not as yet fully understand, but we shall soon see the meaning of the Catholic summer school as an intellectual and church influence. The bringing together of seven or eight hundred Catholics from all sections of the West, representing the intelligence of those sections, the contact established between such intelligence and the best thought of the Catholic religious orders and universities, is something far-reaching in its consequences. Catholic views and Catholic inspirations are through such a summer gathering radiated by messengers throughout all parts of the Northwest, and a Catholic impetus is carried back into every community by those who have come from that locality to the Summer School. Not only does the Catholic community of the especial town in which the school is held assume a new respectability in the eyes of the Protestant public, but the existence of such a school and the reports of its sessions constitute an object lesson for the Protestant population of the entire Northwest, presenting the Church in a new light—as an institution ready and willing to foster higher education and able to gather under its auspices strong men in all the departments of science and literature."

A CHRISTIAN feels deeply the debt of gratitude he owes for all the blessings he has received, especially this very gift of faith. A Christian resists temptations because to commit sin is to offend his Creator. If he falls, as often happens, he is truly sorry, seeks the first opportunity of reconciliation in the sacrament of penance. The commandments are his rule of life because the future reward depends on their observance. When a Christian prays it is from his heart, and his love of God is above everything else. It is easy to deceive the world, but you cannot deceive God and your conscience.

THE "QUESTION BOX."

ST. PATRICK'S YOUNG MEN'S SOCIETY.

The "question box" erected in the society rooms of the Young Men's Society of St. Patrick's Parish has proved to be a source of entertainment, as well as of instruction, to the many members who assemble at the monthly meeting. At the last meeting many questions were taken from the "question box," and as the answers to some of these questions may prove of interest to your readers, I herewith forward you as many as will fill the space which you so kindly place at our disposal monthly. My knowledge of shorthand is not perfect and therefore my report of the answers given by the Rev. Director may not be verbally correct, but of their substantial accuracy I am certain.

The first question taken from the "box" was, "Why is Ash Wednesday a movable feast?"

The answer given was substantially as follows: Ash-Wednesday is a movable feast because Easter Sunday is a movable feast. All the movable feasts of the year depend upon Easter. That is the pivotal point round which all the other movable feasts of the year revolve. For instance, Ash-Wednesday must be forty days before Easter, the Sundays being excluded. But since Easter Sunday is movable, so also must Ash-Wednesday be. Easter Sunday then being a movable feast, how is it to be determined? This is a most important question, because if being determined, Ash-Wednesday with ease can be determined also, as can all the other movable feasts of the year. Now, the first Easter Sunday, the day upon which our Blessed Lord arose from the dead, fell on the Sunday following the first full moon after the vernal equinox. Hence that is the day on which Easter Sunday is each year celebrated. The vernal equinox, i. e. the time in spring at which the day and night are of equal length, each twelve hours, occurs, as you know, each year on March 21st. Therefore if we find out in our almanacs or otherwise when the first full moon occurs each year after March 21st, the following Sunday will be Easter Sunday. This method or some one similar the Church had necessarily to adopt. Easter Sunday could not be fixed upon any certain day of the month, like Christmas Day, for example. For if so that date of necessity would

very often fall on a week day, and then we would have the extraordinary occurrence, *Easter Sunday* falling on a week day.

The next question taken from the "box" was worded thus: "Why was the Spanish Inquisition controlled by the priests, if not actually sanctioned by the Pope? Is it true that many refugees were protected at Rome by the reigning Pontiff?"

To which the Rev. Director responded: As an answer to the first part of this question, it might be simply stated that the Spanish Inquisition was neither controlled by the priests nor sanctioned by the Pope. And as an answer to the second part, it might be simply stated also, that Pope Sixtus IV., who was then the reigning Pontiff, afforded protection to many refugees who fled from the rigors of the Inquisition and applied to him for protection. But to explain this more fully let me state that throughout all the years that have gone by there does not seem to be any other historical fact which is so much misunderstood and so often misrepresented as the Spanish Inquisition. Prejudice towards the Catholic Church seems to have induced some non-Catholic writers to allow their imaginations to supply them with a substitute for facts; and fiction and mendacity in the case of others produced a fearful picture of what never was.

Now, what was the Spanish Inquisition? It was a *national tribunal* established in Spain in the year 1481 by the reigning sovereigns, Ferdinand and Isabella, in order that they might rid their kingdom of a class of persons whom they regarded as dangerous to the Constitution, because their doctrine and their practices were such as to corrupt the morals of the masses of the people. The Inquisition was not directed against Protestants, it was not directed against Jews. It was directed against bad citizens, who had utterly repudiated *all* religion and who wished to make all others as bad as themselves. The king, realizing the danger to himself and to his kingdom from their pernicious teaching, like a wise and prudent monarch, adopted means to save both himself and his kingdom by instituting a tribunal to try them. These men, when brought before the tribunal, were punished, not for holding any doctrine themselves but for trying to corrupt others. If they promised to give up teaching these false doctrines, which the

king judged dangerous to his kingdom, then no punishment of any kind was inflicted upon them, they were even allowed to remain in Spain. But if they remained they had to promise that they would cease their efforts to corrupt Christians. Now, where is the "religious persecution" in all this, of which we read and hear so much? Where is there any persecution at all? The king was doing what he had a perfect right to do, what he was even bound in justice to do—repressing sects whose acts and teaching he considered dangerous to the stability of his kingdom.

Notwithstanding this, it is called a Catholic persecution. But the only reason for so calling it is that the reigning Sovereigns, Ferdinand and Isabella, were Catholics. But the Catholic Church cannot be held accountable for the individual acts of her members, as long as she does not approve of these acts, and of the Spanish Inquisition she did not approve. On the contrary, as soon as ever the Pope understood the nature of the work that was being done by the Inquisition he requested that it cease altogether.

The members of this tribunal were not appointed by the Church nor by any ecclesiastical authority; they were appointed by the king. Therefore it was not an ecclesiastical tribunal, but was *essentially* a political institution. And therefore when the question is asked, as it is asked here, "Was the Spanish Inquisition controlled by the priests?" The answer is, it was not controlled by the priests. Fifteen persons composed the tribunal; of these fifteen but two were priests, and two, you know, have little power to control thirteen others. But you say why did the priests act on such a tribunal at all? And I answer, they were appointed by the king and being good citizens, as good Catholics always are, they were loyal to their sovereign and could not disobey. But besides the duty of the tribunal was merely to discover whether or not the persons brought before it were guilty as charged. And the very presence of the two priests on that tribunal softened, very often, the judgments that would otherwise have been rendered, for it is a fact of true history that they always took the side of mercy and pleaded for those who were condemned.

That the Pope afforded protection to the refugees who appealed to him at Rome, is proof sufficient that he

did not approve of the Inquisition. By Balnes, in his "Christian Civilization," it is stated that when 250 Spaniards appealed to Pope Sixtus IV. for protection, not one of them was condemned to any punishment, but the protection they asked for was granted them. The Catholic Church abhors blood. Its principle is always a principle of mercy; and there is no instance even in Rome itself when the Pope exercised temporal authority, of any man being put to death by an Inquisition, and no Jew or heretic was ever yet persecuted by the Church for his religion alone.

Remember therefore that your answer to those who accuse the Catholic Church of religious persecution and who give the Spanish Inquisition as an example, is this: The Spanish Inquisition was not an *ecclesiastical* institution but was a purely *political* one. It was established for the maintenance of order and not for the defence of faith. Neither in its object nor in its process, neither in its spirit nor in its act, neither in its beginning nor in its development did the Inquisition, as far as the Catholic Church is concerned, sanction religious persecution. These few things I have told you, you will please keep in mind, for it is almost impossible to pick up any journal, magazine or novel of the day in which you will not find reference to persecutions by the Catholic Church and especially to the Spanish Inquisition, and you will find that there is as much difference between what the Inquisition was in reality and what it is represented to be by the enemies of the Catholic Church as there is between fact and fiction, between truth and falsehood.

ALPHA.

WHATEVER good work you undertake, whether it be great or small, do it with zeal and care. When Abraham Lincoln was splitting rails to pay his board, while studying in Petersburg, Ill., he had the same reputation for good work as in later days when he was placed in higher positions. Some of these fence-rails are still in use. Do you work well?—this applies to spiritual as well as to physical work—to your daily *prayers* as well as to your daily labors.

"We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill."
—Cicero.

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PROMOTING PURITY.

Purity brings us nearer to God, and in these days when the sin of impurity runs riot through all classes of society, it is well that Catholics should provide themselves with the shield of Prayer against this predominating passion.

The Church opposes vice by inculcating virtue, and she banishes sin by instilling devotion into the hearts of all her children. In this way she guards the Purity of her youth by recommending to them the daily recital of the following

PRAYER

To the Blessed Virgin Mary During the Month of May.

My Queen and my Mother! to thee I offer myself without any reserve; and to give thee a mark of my devotion, I consecrate to thee, during this day, my eyes, my ears, my mouth, my heart, and my whole person. Since I belong to thee, oh, my good Mother! preserve and defend me as thy property and possession.

ASPIRATION IN ANY TEMPTATION.

My Queen and my Mother! remember that I belong to thee; preserve and defend me as thy property and possession.

LOVE YOUR ENEMIES.

Anger and hatred are best conquered by patience and love. There is only one way of not hating those who wrong us, and that is by loving them, by doing them good. Thus our Lord in dying so loved His executioners that He besought His Father for them, saying: "Father, forgive them, for they know not what they do."—(St. Luke xxiii. 34).

There is only one way of winning over those who are angry with us, and that is by giving the "soft answer" whereof Scripture speaks. We should not always be maintaining our rights, but remember that, though each man is in one sense a dispenser of justice, there is

one wrong he is not bound to see righted, and that is the wrong of which he himself is the victim. Obey, then, the command of Christ and "Love your enemies; do good to them that hate you."

ALASKA MISSION SCHOOLS.

Alaska has been erected into a Prefecture Apostolic with Very Rev. Pascal Tosi, S. J., as its First Prefect Apostolic. Along the Yukon River there are several Indian Missions in charge of nine priests and six Brothers of the Society of Jesus. There are also two Indian schools, the girls of which are in charge of the Sisters of St. Ann. An eye witness of the work of the Fathers, Brothers and Sisters speaks as follows:

W. L. Gerstle, of the Alaska Commercial Co., who has returned from a long sojourn in Alaska and who is not a Catholic, says he visited nearly all of the Mission schools along the Yukon and that the school at Kosirefsky is far the best in the country; and to convert an Indian who is superstitious, ignorant, immoral and lazy into an intelligent and industrious American citizen is to accomplish a metamorphosis, indeed, and yet that is just what is being done, and all the expense is being borne by the Order of the Society of Jesus. The Indian tribes know nothing of agriculture so when the fish catch fails starvation ensues. So the Fathers, after experimenting, found the soil in places fertile and have taught the children to plant and raise vegetables of all kinds. Potatoes grow very well.

The Fathers of the Mission have mastered the language of the Indians in the vicinity and have written books in their own language.

To carry on such good work means are necessary to provide these schools with the necessities of life that are shipped from San Francisco once a year, and, therefore, any contributions to that effect might be sent to St. Ignatius College, 214 Hayes street.

VANDALISM.

The CATHOLIC CHURCH BULLETIN tenders its sympathy to the publishers of the *California Catholic* and trust that the vandals who tried to wreck their office will receive their deserts.

AGAIN POSTPONED.

Cardinal Gibbons Will Remain for the Jubilee of Archbishop Williams.

Boston, April 11.—Cardinal Gibbons will defer his departure for Rome until after the jubilee exercises in honor of the venerable Archbishop Williams. The Cardinal has written to that effect, and his decision to be present gives great satisfaction to the clergy and committee of distinguished laymen who are arranging the programme of ceremonies which will make memorable this jubilee. This mark of the esteem and respect in which Cardinal Gibbons holds Archbishop Williams is appreciated in an eminent degree, as it is known that the Cardinal, in order to be present, must forego the pleasure of participating in several celebrations in Europe to which he was invited immediately upon the publication there of his intended visit abroad.

ST. BRIDGET'S PARISH SCHOOL.

This school, while scarcely known to many of our people outside of the parish, is certainly a model school. It is in charge of the Sisters of Charity of the Blessed Virgin Mary, and in complimenting the Superior on the merits of her school, in all modesty said it was in the main due to the zeal of the Rev. Pastor, Father Cottle. Each classroom is sunny and well ventilated. There are 425 pupils, boys and girls.

The following paragraph, taken from Nym Crinkle's "Views and Reviews" column in the *New York World*, contains a deserved rebuke to certain loud-mouthed bigots:

Mgr. Satolli delivered himself on Thursday evening at a reception on the vexed school question, and his views are not calculated to excite the anti Catholics. He declared that the young should be educated according to the spirit of the Constitution of the State and of true morality. What terrible design can lie hidden in this mild generalization and what mischief it portends to the American eagle no one can be expected to know now that the lamented Elliott Shepard is not here to tell us.

Devotions every evening at St. Ignatius Church during the month of May.

OUR DUTY TO THOSE WITHOUT.

"Go out into the highways and hedges, and compel them to come in."—St. Luke, xiv. 23.

What are you doing to help your neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever occurred to you that Christ's religion is for all men, and is intended for those who are not in the Church as well as for her faithful members? "Have the words, 'Go ye out into all the world and preach the Gospel to every creature,' lost their meaning? Are not the spiritually poor, lame, and blind everywhere about us? Are not the highways and hedges full of people who would gladly come in if we would but tell them how?

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are fervent Catholics. No longer may sit calmly waiting for the nations to come and ask us for the truth. The day is at hand when we must arise and go forth in the Spirit of Christ, and His apostles, to convert our neighbors and our fellow-citizens. When shall I start? If we are to follow out the injunction of Christ, now is the time. The harvest is at hand and it is great, but the laborers are few. It is to the lay people of the Church that this message is sent as well as to the clergy; and now, when our ranks of clergy are none too full, we must call on the good lay people to help us.

In this great country of ours dwell sixty millions of people, one-sixth of whom, at the most, are Catholics. Here is the work, then, before us—the conversion of America to the faith. It can be done if we will set ourselves about it in earnest; and it must be done if we wish to prove ourselves faithful Catholics. For the good Catholic not only desires to keep his faith and save his soul, but he wishes all men to have the same faith and attain salvation by the practice of that faith.

Here, then, are fifty millions of people who have not the faith of Christ. What shall we do to give it to them? Oh! what a great question. To the lay people of the Church comes this call. Listen to the means which you may use to aid your neighbor who is without the faith to gain it.

The first great means is prayer. If every Catholic would say a short prayer once a day for the conversion of unbelievers in our land, the great work would take a new stride forward. If sodalities, confraternities, and all religious organizations would at every meeting pray for the same object, but one short Our Father and Hail Mary, conversions would become far more frequent. Again, suppose each devout member of a parish should take to praying for some particular person, that such a one might receive the gift of faith, what a multitude would be converted in a few years! Prayer can do more than anything else, as it can bring the grace of conversion where words and study are powerless.

The second means of converting our

neighbors to the faith is by our teaching. We must be ready to answer their questions, ready to ask them questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections, solve their doubts and difficulties, we have in our hands a powerful means of advancing the kingdom of God on earth. Such knowledge it is our duty to acquire in the best we can. Read the books, then, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. If a lecture is given in the church, bring along your non-Catholic neighbor; bring him to sermons. And thus you shall bring your religion into honor and respect, and also contribute to the saving of many souls. Great are the rewards to him who is the means of saving even one soul from death. If you spent one dollar a year for Catholic books, and another to pay for a Catholic newspaper, you would do—well, nothing very heroic, but something towards spreading the light.

We must teach also by example, and show by our lives that what makes us sober, honest and pure is our religion. Our lives ought to be examples of temperance, uprightness and purity. No drunkard is fit to bear the name of Catholic. No libertine is worthy to be named among the faithful. No thief ought to be classed among the members of the Church.

Let your zeal for your religion rouse you on Sunday, rain or shine, to attend Mass. Let it stir you up to your confession and Communion every month, at least. Let your life be an example of what you profess. Be not a swearer, or a curser, or a drunkard, a thief, a liar, a scandalmonger, a licentious man. Be but a good-living, practical Catholic, that those who are without may be the sooner attracted by the religion which makes you what they see you to be. By these means you may become fellow-workers with the clergy in the great plan of our country which God has determined on.

Put them in practice, these means of prayer, teaching, and example, that when our Lord shall come you and many of your converts may go into the marriage feast, where they shall bless your name forever.

ROBERT J. ANDERSON.

Rev. P. A. Foley, for some years attached as assistant at St. Patrick's Church, has been appointed pastor of All Hallows' Church, South San Francisco, in succession to the late Rev. Fitzpatrick.

A letter from His Holiness, Leo XIII., to the editors of the *Messenger of the Sacred Heart* is printed on the opening page of the May number. It is a gracious acknowledgment of the beautiful Jubilee memorial volume sent him on the occasion of the seventeenth anniversary of his pontificate.

CATHOLIC LADIES' AID SOCIETY.

The prayers of C. L. A. S. are asked for the repose of the souls of Mrs. H. Weber, an active member of No. 7, Stockton, Mrs. M. Rourke, mother of Mrs. M. D. Nolan, Past President of C. L. A. S. No. 20, and Mr. Thos. Torsney, uncle of Mrs. S. McFadden of No. 10.

During the past month Mrs. M. Deane, Grand President, visited No. 3, Alameda; No. 7, Stockton; No. 22, Santa Rosa; No. 12, Holy Cross, S. F. and organized Branch No. 24, San Rafael, in St. Raphael's Church, Rev. H. Lagan pastor, Sunday, April 21st, with an active membership of 28.

The Eighth Grand Council of C. L. A. S. will convene at Del Mar, Santa Cruz, during the last week of June.

The Curiosity Party, given by C. L. A. S. No. 10, Easter Monday evening, was a most successful affair both socially and financially.

No. 3, Alameda, had a very pleasant entertainment Tuesday evening, April 16th, in Blanding Hall, consisting of literary and musical selections and an address by their esteemed pastor, Rev. Father Sullivan, who complimented the members on the good work accomplished during the past year.

Miss Isabella Donovan, an esteemed member of Branch No. 22, was the successful candidate for Queen of the Rose Carnival of Santa Rosa.

THE RUSSELL-WELCH NUPTIALS.

The wedding of James Russell of the Bank of British Columbia and Miss Bertha Welch, daughter of Mrs. Andrew Welch, which took place at the residence of the bride's mother, 1090 Eddy street, April 24, was arranged to be a quiet affair. The invitation list was confined almost exclusively to the relatives of the two families. The ceremony was performed by Rev. Father A. Varsi, S. J., assisted by Rev. Fathers Woods and Kenna of the Society of Jesus. Shortly after the happy couple left on a bridal tour for the sunny South with the congratulations of their many friends. Their presents were numerous, rich and rare. May happiness and success attend them.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The Young Men's Society of this parish is making rapid monthly strides and yet its motto is *ever onward*. Not only is it numerically increasing month after month, but the interest which the young men now take in the meetings and the enthusiasm which they display during their progress mark it as a society which, though born but as on yesterday, yet is destined to permanency in the future.

At the last meeting of the society the following programme was very cordially rendered:

Overture, Young Men's Society Orchestra; character sketches, Mr. Jos. Cumiskey; comic song, Mr. Harry Sullivan; specialties, Messrs. Quinn and O'Rourke; tenor solo, Mr. M. Corridan; cornet solo, Mr. James O'Connor; song, Mr. J. M. Kirby; humorsities, Mr. Charles McGinley; finale, "Au Revoir," Orchestra.

Before the social feature of the meeting began, what proved to be of great interest to the members was the answers to the questions taken from the "question box." This is a new feature of our meetings and it has proved to be not only instructive but also entertaining, as our Spiritual Director answers all questions in a very simple and attractive manner. Very practical questions, too, have been proposed and the members cannot fail to derive much advantage from the answers given. If the members are not satisfied with the answers they receive they are invited to ask whatever other questions they wish on the subject.

The Executive Committee, which was lately elected and which has for its chairman Mr. Frank J. Sullivan, deserves to be much commended for the practical manner in which it has set to work to map out for the society a line of action to be pursued throughout the coming term. If all the members of the society would but heartily co-operate with them and thus strengthen their hands great progress for the society would mark their term of office. Already, owing to their efforts, a library is being fitted up, and before the present year has closed it is expected that it will contain a choice selection of reading matter for the young men for whose special benefit it is being arranged.

A most pleasing sight on Easter Sunday morning was to see these young men approaching Holy Communion at the 8 o'clock Mass. With their beautiful badge suspended on their manly Catholic breasts they presented an appearance that will not be soon forgotten by those who saw them. To their mothers and fathers who were present they must have been a source of pride, and tears of joy must have silently stolen down their cheeks when they remembered that at a time when religion is said to wield such little sway over the hearts of young men, generally, their sons could be seen thus publicly professing their faith, thus practically living up to their religion. How many a fond mother on that joyful Easter morning must have sadly and sorrowfully said to herself, "Oh! I wish to God that my son was amongst these young men this morning." Let such good women pray, for God always hears the prayers of all, and no matter how hard the heart, it will sooner or later yield beneath the gentle influence of His grace.

Although many members of the society were unable to go to confession on Easter Saturday, owing to the number of penitents, which in all churches, surrounded the confessionals on that day, yet the number of young men who received Holy Communion on Easter morning was larger than on any previous occasion. May the good work go monthly on, and as the society increases in membership, may it continue to enlarge its sphere of usefulness in the parish, is the earnest wish of the Secretary.

EUGENE T. LACY.

NEWS ITEMS.

Confirmation will be conferred in St. Patrick's Church on Sunday, May 5th, at 4 o'clock P. M. by his Grace, the most Rev. Archbishop. Classes have been in preparation for the last four months. Besides 140 girls and a like number of boys there will be confirmed eight young men who have been lately converted to the Catholic Church and who range in age from 25 to 30. About 300 children will receive their First Communion on the same morning at the 8 o'clock Mass.

Owing to the fact that Confirmation will be conferred at 4 o'clock on the first Sunday of the month, the meeting of the Living Rosary Society, which has been always held on that day and at the same hour,

THE MAZE,

The Great Cloak Sale

—OF THE—

STOCK OF

Bowbee, Benedict & Goldman

....OF CHICAGO....

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has been postponed to the following Sunday. The meeting, therefore, of the Living Rosary Society for May will be held on the second Sunday, May 12th, at 4 o'clock.

The Young Men's Society will meet Monday evening, May 6th at 8 p. m. All respectable young men of the parish who are practical Catholics or who desire to be practical in the future are invited to attend. If they attend once it will be difficult to keep them away from the meetings for the time to come.

THE IMMORALITY THAT IS NOW.

'Tis said that memory is life
And that, though dead, men are alive;
Removed from sorrow, care and strife,
They live because their works survive.
And some fine sweetness in the thought
That immorality is now;
That though our earthly parts are bought
To reunite with all below.
The spirit and the life yet live
In future lives of all our kind,
And, acting still in them, can give
Eternal life to every mind.

The web of things on every side
Is joined by lines we may not see;
And, great or narrow, small or wide,
What has been governs what shall be.
No change in childhood's early day,
No storm that raged, no thought that
ran,
But leaves a track upon the clay
Which slowly hardens into man;
And so amid the race of men,
And of the earth no denizen
Shall be as though he had not been.

GEORGE BROWN ROMANES.

DEATH OF REV. FATHER BRADY.

Rev. Edward F. Brady, head of the Paulist community on this coast, died at St. Mary's Hospital, April 13th, and was buried from Old St. Mary's Cathedral, which was the scene of his labors.

Almost since the time the Paulists took charge of St. Mary's Church, he has been troubled with an organic complaint which incapacitated him from the active discharge of his duties. He was removed to the hospital where he lingered for five or six weeks. Although suffering great agony, he was extremely patient, and when the end came, he passed away with calm, peaceful, christian resignation. R. I. P.

ST. AGNES CHURCH.

A new parish has been erected in the western part of this city, near the Park, and Rev. Wm. Kirby, at present assistant at the Cathedral, has been appointed its pastor.

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WEEDS.

Selfishness, procrastination,
Careless slight of little things,
These are weeds, whose seeds like this-
tles,

Rise and spread on airy wings,
Oh! the waste and desolation
That their future brings!

Pluck them out, or they will ruin,
Not alone thy garden bound,
But will scatter daily, hourly,
On each breeze to all around,
And on thee shall rest the curses,
Of another flowerless ground.

Think of this. Thy wards and doings,
Shall be seeds of life or death,
Wafted from thy spirit's garden
By thy every act and breath,
Oh! If in some soul immortal,
Thou shalt sow the seeds of death!

S. A. R.

College Notre Dame, San Jose.

RIGHT AGAIN.

Sometimes the Catholic Church is accused of being behind the age, or out of touch with men and their needs of to-day. But such accusations are made by those who either do not know or who wilfully distort the real facts. Again and again it comes to light that the Church and her teachings have been the pivotal point around which the world has been oscillating for centuries. However much she may be out of accord with current opinion, she does not change her doctrines. She may be close-pressed by the prevalent notions of men; constrained in the spirit of her Lord to make the utmost allowance in practice for the weakness and prejudice of those who "know not what they do." Yet she does not lower her standard, nor, after the failures of Protestantism, allow her precepts to be directed by the strongest wind. All this is in point just now, when so much is being thought and written and said about capital and labor and their proper relations. For generations past the world's writers on political economy have been asserting that the law of supply and demand was what regulated prices and determined most of the questions involved. Long and bitter experience has shown the fallacy and the injustice of this reasoning, and to-day it is common to find thoughtful men advocating the recognition of principles of humanity and brotherhood. Not "How cheap can I buy?" and "How high can I sell?" are the questions a man should be asking himself in his business life; but "What is it right that I should get and give in

my dealings with my fellow-men in view of the fact that they, as well as myself, have a life to live here and souls to save for eternity?" This, which perhaps strikes the key-note of the best Christian thought to-day on social questions of this kind, is only what the Catholic Church has been saying through her moral theologians all the time, while the worldly-wise have been ridiculing the "scholastic notion" that such a thing as a "just price" ought to be thought of in business transactions. She has not been able to enforce her doctrine effectively in the face of an unbelieving and wrong-headed public sentiment, but the teaching has been there all the time. This is why, when the Holy Father speaks to and for the Church in his encyclical, his voice is full of sympathy for the working-man, while he fully recognizes the difficulties with which employers have to contend; and it is because our English-speaking prelates, Manning and Gibbons, have only voiced the real mind of the Church when they have spoken on these questions, either by word or by deed, that their utterances have sounded harsh to the un-Christian economist of a worn out theory, but have chimed harmoniously with the spirit which is, we trust, to animate a new era. The lesson for us, working men and all, is to heed and trust, more than we do, the teachings of Holy Mother Church. She knows best, and she will be found, in the long run, to be in the right.—*Paulist Calendar*.

SHOULD BE AMENDED.

"Remember, boys," said the teacher, "that in the bright lexicon of youth there's no such word as fail."

After a few moments a boy raised his hand.

"Well, what is it, Socrates?" asked the teacher.

"I was merely going to suggest," replied the youngster, "that if such is the case it would be advisable to write to the publishers of that lexicon and call their attention to the omission."—*The Chicago Elite*.

Some new light on Catholic mission work in Alaska is thrown by an illustrated article by E. S. Coleleugh, a recent traveler in that region, in the *Catholic World Magazine* for April.

Virtue seems hard only when you flee from it; face it, and you will see it smile.

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CATHOLIC CHURCH BULLETIN

THOSE BONNIE EYES OF BLUE.

BY EMILY J. LEWIS.

At night, by day, in dreams I see
A house exceeding fair,
So delicately fashioned 'tis,
Of workmanship most rare.
And from the casement window shine
A pair of eyes so blue;
Ah me! those bonnie, bonnie eyes,
Those bonnie eyes of blue!

It seems but yesterday 'twas here,
This dainty house, so sweet,
Within a garden fair it stood,
Where scent and color meet.
The lilies bloomed, the roses climbed
To reach the pane, where through
Shone out those bonnie, bonnie eyes,
Those bonnie eyes of blue.

But all at once a cloud, a storm,
Obscured the peace and light;
And muttering, roaring, whirling round,
It tore the home from sight.
The flowers are dead, my house is gone:
Perchance 'twill grieve you, too,
To know that I have lost those eyes,
Those bonnie eyes of blue.

I wander here, I wander there.
My heart is full of pain.
I cannot find those baby eyes,
My search is all in vain.
And yet sometimes there comes to me
A dream, a vision true,
A feeling that they're near me still,
Those bonnie eyes of blue.

Yes, for the sake of that pure face
My soul grows brave and strong,
I feel the all-embracing Love,
And in my heart a song.
For flowers shall grow again and light
Come streaming through and through,
As in the heavens they smile at me,
Those bonnie eyes of blue.

A COMFORTABLE BELIEF.

A Unitarian clergyman tells this story of one of his brethren in Chicago: The reverend gentleman parted with a servant, giving her a written recommendation. The girl applied for a situation in another part of the city, and when she showed her recommendation she was asked of what denomination her former employer was, to which, after a little hesitation, she replied: "I don't rightly know, ma'am, but it's one of them religions that let's you down aisy."

The entertainment at the Baldwin for the benefit of Holy Cross Parish was a grand success.

The Paulist Fathers are making many improvements and are decorating the interior of the church.

THINGS A HOUSEKEEPER SHOULD KNOW.

That salt should be eaten with nuts to aid digestion. That milk which stands too long makes bitter butter. That rusty flat-irons should be rubbed over with beeswax and lard. That it rests you in sewing to change your position frequently. That a hot, strong lemonade taken at bedtime will break up a bad cold. That tough beef is made tender by lying a few minutes in vinegar water. That a little soda will relieve sick headache caused by indigestion. That a cup of strong coffee will remove the odor of onions from the breath. That a cup of hot water drank before meals will prevent morning headaches and lassitude. That one in a faint should be laid on the flat of his back; then loosen his clothes and let him alone. That consumptive night sweats may be arrested by sponging the body nightly in salt water. That a fever patient can be made cool and comfortable by frequent sponging off with soda water. That to beat eggs quickly add a pinch of salt. Salt cools, and cold eggs froth rapidly. That the hair may be kept from falling out after illness by a frequent application to the scalp of sage tea. That you can take out spots from wash goods by rubbing them with the yolks of eggs before washing. That white spots upon varnished furniture will disappear if you hold a hot plate over them.

EVERY LETTER IN THE ALPHABET.

There is a verse in the Bible which contains every letter in the alphabet, and it is said there is only one such. It is the twenty first verse of the seventh chapter of Ezra, and reads: "And I even I, Artaxerxes, the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of God of heaven, shall require of you, it be done speedily."

Lying injures the liar most.

The first effect of lying is distrust.

Come what, come may,
Time and the hour run through the roughest day.

How slow time goes

In time of sorrow; and how swift and short
His time of folly and his time of sport.

A musical and literary entertainment will be given by the Gentlemen's Sodality of St. Ignatius Church, in St. Ignatius Hall, Van Ness Ave, on Thursday evening, 16th inst. The entertainment will be complimentary.

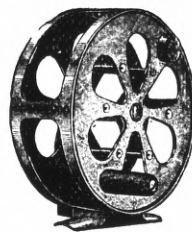
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ROLL OF HONOR FOR MAY.

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Seventh Class—Leonie Jung, Mary Richards.
Sixth Class—Mabel Benker, Ethel Graves.
Fifth Class—Mary Hannigan, Maggie Hussion, Katie Cashin.
Fourth Class—Maggie O'Mara, Rosie Shaughnessy, Annie de Martini, Mary Donovan, Rosie Guidi.
Third Class—Clementina Favilla, Katie Rehm, Stella Acres, Elizabeth Peligrini, Eda Friscarini.
Second Class—Lottie de Andreis, Leonie Rohmer, Alice Messmer, Mary Poggi.
First Class—Lena Moresi, Rosie Wilson, Rosie Delfrate, Charlotte Guidi.

PRIMARY DEPARTMENT.

First Division—Lena Messmer, Susie Plant, Katie Baciglupi.
Second Division—Annie Mahan Alma Hynes, Emma Friscarini, Josie Campodonica.
Third Division—Clara Morris, Bertha Klammer, Mabel Brown.
Fourth Division—Irene Glover, Lulu Schwartz, Teresa Gracchi.

BOYS.

Fourth Class, First Division—Willie Vanier.
Fourth Class, Second Division—Emilean Orceese, Alexander Savio, George Stephens, George McDevitt, Willie McCormac.
Third Class—Joseph Geary, John Gracchi, John McKenna, Joseph Donohoe, Eugene Foppiano.
Second Class, First Division—Walter Hynes, Vincent Falconi, Willie Kosky, James Fegan, Nicholas Moreno, Rene Trottemant, Attilio Oliva, Henry Casero.
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Sixth Grade—Gertie Robinson, Annie Sheehan, Mary Lowe, Maud Fitzgerald, Alice McGuire.
Fifth Grade—Agnes Slattery, Alice Wimmer, Eva Nelson.
Fourth Grade—Fanny Raye, Alice Leo, Carrie Ledden, Mabel Carter, Mary Kergan, Sarah Burke, Mabel Cardiff, Alice Atkinson, Mary Connolly.
Third Grade—Rosa Frolic, Mary Lindecker, Ella Lindecker, Mary Fitzgerald.
Second Grade—Celia Briand, J. Pierce, Nellie Mulcaire, Loretta Caughlin, Mary Fitzgerald, Myrtle O'Neil.
First Grade—Veronica Rodgers, Katie Callaghan, Lily Martin.

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Second Grade—Thos. Guerin C. Dullea.
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CATHOLIC CHURCH BULLETIN

General Intention for May, 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

DEVOTION TO MARY, MOTHER OF GOD AND MOTHER OF MEN.

That devotion to our Blessed Lady in some form should have been chosen by the Holy Father is only natural, and of all her titles none is so powerful to excite confidence and love as that of her Motherhood.

Her two fold Motherhood is proposed to us. What a vast difference when we consider the terms of the relationship: Mother of God and Mother of men! The first is founded on her most sublime prerogative, that of giving her flesh and blood by the operation of the Holy Ghost to form the human body of the Second Person of the Blessed Trinity. Truly has she a right to this title, for when a man speaks of his mother, he means the mother of him who speaks, though the mother does not produce the soul, but only conduces to it by the forming and the fitting of the body to receive the life principle—the soul. Yet no one ever says: this is the mother of my body; but of me—the person speaking.

Thus did Mary co-operate to the forming of the body of Him, Who in person is God the Son. So by right is she called the Mother of God.

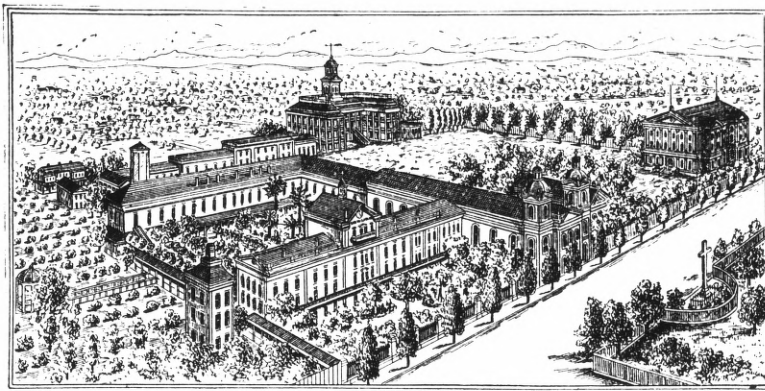
In this maternity, Mary, the Spotless Virgin, had none of the sorrows of the daughters of Eve in child-bearing, but as Mother of men she brought them forth in bitter grief at the foot of the Cross.

The words of Christ, being the words of God, were effective, and brought to pass what they expressed. When the Divine Victim on the Cross said to Mary: "Woman, behold thy Son," He not merely pointed out and recommended St. John to her motherly interests, but He implanted in Mary's bosom the true relation of a Mother to her child.

Likewise, when He bade St. John: "Behold thy Mother," He put into the heart of the Disciple the love and dutiful relation of a son, who, accordingly, straightway took her to his own.

St. John at the Cross represents the race, and with him we all behold in Mary our Mother, and Mary has ever proved herself worthy of that title by her fond love and care. St. Paul, too, proclaims this, our relationship to Mary, when he says that Christ was not ashamed to call us brethren, not indeed, according to the flesh, but according to the spirit; if brethren of Christ, then Christ's Mother is our Mother. Let us then, in this her month, daily honor her and exult in the thought of St. Stanislas Kostka, that "the Mother of God is my Mother!"

—Little Messenger of the Sacred Heart.



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REV. JOSEPH RIORDAN, S. J., President.

THE CLOSING CENTURY.

As one who, roused from sleep, hears far away
The closing strokes of some cathedral bell
Tolling the hour, strives all in vain to tell
If denser grows the night, or pales the day,
So we, roused to life's brief existence, say
(We on whose waking falls a century's knell),
Is this the deepening dusk of years, the fell
And solemn midnight, or the morning gray?
We stir, then sleep again—a little sleep!
(Howbeit undisturbed by another's ring!)
For though, measured with time, a century
Is but a vanished hour tolled on the deep,
Yet what is time itself? 'Tis but a swing
Of the vast pendulum of eternity."

HENRY JEROME STOCKARD in Century.

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USEFUL RECIPES.

POACHED EGGS.—When the water has boiled in the frying pan break the eggs separately in a saucer; remove the pan from the stove, and slip the eggs, one at a time, on the surface of the water; when all are in, place the pan again on the fire, and boil about three minutes; take them out with a skimmer, drain well, lay them upon pieces of buttered toast, place on a hot dish, salt to taste; garnish with parsley.

VANILLA CARAMELS.—Boil clarified sugar flavored with the essence of vanilla until it is very brittle, and then pour it out on a very carefully oiled sheet of tin. When sufficiently cool to receive an impression of the finger, mark it out in squares an inch in size; after which, glaze them with another coat of sugar; then place them out in a dry place to harden, and put in an air-tight can for preservation.

WASHING LACE.—Cover a bottle with old white flannel, wind the lace round it, taking care to keep the edges round and tack it down firmly to the flannel; soap the lace well, and then boil it for several hours in soft water. Rinse well, and when perfectly dry unwind it, when it will be ready for use and look like new. If desired, it may be slightly starched before drying.

REMOVAL OF WARTS. A correspondent of the Therapeutic Gazette announces through its columns the virtues of castor oil in the removal of warts. Constantly applied for from two to four or six weeks each day—that is, once a day—it has not failed in my hands, says the writer, in any case of any size or long standing. The time it takes may try the patience of the user, but if faithfully used they will get their reward in the removal of the wart without leaving any scar. I have used it with some success in other growths, and had benefit enough to merit further trial. It might, he adds,

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be a success in the removal of certain kinds of cancer, especially scirrhus forms.

KEEPING CUT FLOWERS FRESH.—With regard to the length of time during which cut blooms will remain fresh, much depends on the manner and at what time collected. Flowers should, if possible, never be cut during the heat of the day, but of all things avoid during so in sunshine, as they droop almost at once, and even if they regain their freshness when placed in water, it lasts but a short time. Flowers should always be cut with a sharp knife, not with a pair of scissors, and the stems should be severed in a slanting direction; the advantage of doing so is that when the little vessels of the stem are cleanly cut, they draw up moisture freely, which keeps the flowers fresh; but if bruised, absorption is stopped, or at least impeded. The water in which flowers are arranged should be changed every alternate day, if not daily, and the stems of the flowers should be cut afresh.

DISH-WASHING AND THE HANDS.—A writer for the Household, who ought to know, claims that with a little care, dish washing will add to the looks of the hand rather than detract from its beauty. "My hands were swollen and red, but also pliable, soft and warm; rubbing them with cream or vaseline keeps them so. Dora Smith wishes to practice on the piano after washing dishes, because then her hand is in the best order for the key-board. The best work for any one troubled with cold hands is dish-washing."

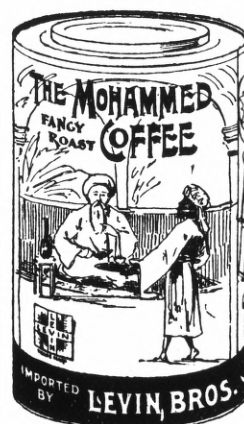
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Children's Page

A LOOKING-GLASS STORY.

When Nellie was a girl, not quite 3 years old, she was playing one morning upstairs all by herself; by chance she happened to notice a chair standing near the dressing-case.

"I'll get upon the chair and see the pretty things," thought Nellie.

It was only the work of a moment for her to climb the chair. But what attracted her attention before the toilet article was the looking-glass and the face it reflected. Nellie opened her eyes wide at seeing the little girl before her; and a very pretty little girl it was, too, with beautiful brown curling hair, large blue eyes and rosy cheeks.

Nellie looked closely at the little girl for a few moments, and the little girl looked at Nellie. Then Nellie happened to pucker her mouth a little, and the girl in the glass did the same.

"The little girl is making faces at me," thought Nellie. "I'll make a worse face at her." And Nellie screwed up her little mouth in the most unbecoming manner possible, and the little girl in the glass made as ugly a face back.

But, though she tried hard, Nellie could not compel the girl in the glass to look pleasant by making faces at her; she would always make as ugly a face back at Nellie as Nellie could possibly make at her. "You naughty, bad girl, to keep making faces at me. I'm going straight down stairs, and will tell my grandma about you."

So Nellie left the chair and hurried down stairs, running so fast that she fell over the cat that was sleeping near the sitting-room door. But, as she was not much hurt, and being very much excited, she picked

her little self up and cried, "Oh, grandma, there is a naughty, bad girl upstairs making faces at me; do come upstairs, grandma, and scold her."

"I fear you are mistaken, child," said grandma.

"Oh, no, I'm not, grandma; do come quick."

So nothing would do but grandma must leave her work and go up stairs with the child.

"Where is she?" asked grandma, as soon as they had reached the room.

"There," said Nellie, and she climbed upon the chair before the glass.

"Why, Nellie," said grandma, "it is only yourself. It is only the reflection of your own little face in the glass. Who made the first face, child, you or the naughty girl?"

"Why, I forget, grandma; but I think I did."

"Well, I know you did," replied grandma, laughing heartily. "Now, dear, you smile at the little girl and see if she will not smile at you in return."

"Oh, yes, grandma; see, she is smiling. Oh, you sweet little girl!" cried Nellie, perfectly delighted with the pretty face that now smiled so sweetly at her.

Nellie is a woman now, and her dear grandma has long since gone to rest, but she still finds the principle of her looking glass mistake to run all through her life.

The world is like a looking-glass; frown at it and it will frown back at you, smile at it and it will give you smiles in return.

GOOD DEEDS.

How beautiful is this world if we strive to make our lives beautiful by good deeds and kindly thoughts for our fellow-men. And what can be more truly called success than to make this life win for us an eternity of heaven? Ah, how solemn is that mighty word, eternity! What a stimulus it should be to all God's children to truly spend each day and hour perfecting the beauties of mind, heart, and soul with which He has blessed us, that we may be worthy of that blissful home, whose eternal loveliness it hath not entered into the heart of man to conceive.

"DEPARTING SOUL, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee?"—*Newman*.

BE HONEST, BOYS.

Sit down and think about it, boys. Do you really want to be honest men? Men who can be trusted anywhere? And with any amount of money? Then you must begin by being honest now. Never allow yourself to take or retain a single penny that is not rightfully your own. Take nothing without permission, or without giving something in return. Pick no berries that are not on your own side of the fence. Go into no orchards where you do not belong. Plunder no melon patches, nor gardens, nor cheat your little playmates in any trade.

God loves honest boys, and He loves honest men. He says that the man, or boy, "who is faithful in a little will also be faithful in much," and we know that none but the faithful ones will find a place in the kingdom. You stifle the voice of conscience when you allow yourself to take what does not belong to you. You sear, or burn it with a hot iron, so that it cannot feel; and if you keep on doing wrong, keep on being dishonest, you will, after awhile, not care at all, and will become, it may be, robbers and murderers, and lose all the bright things God has promised to the good. Be honest, boys!

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CALENDAR.

MAY, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

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| <p>1. Wednesday. SS. PHILIP AND JAMES, APOSTLES. <i>Begin well Mary's Month.</i></p> <p>2. Thursday. St. Athanasius, Bp. D. (Alexandria, 373). <i>All for Jesus.</i></p> <p>3. Friday. \approx FIRST FRIDAY. FINDING OF THE HOLY CROSS (326). <i>Patience.</i></p> <p>4. Saturday. St. Monica, W., (387). Bl. John Baptist de la Salle, F. (Christian Brothers, 1719). <i>Pray for wayward sons.</i></p> <p>5. Sunday. 3d after Easter. Patronage of St. Joseph. St. Pius V., P. (O. P., 1572). <i>Confidence in St. Joseph.</i></p> <p>6. Monday. St. John before the Latin Gate (Rome, 95). <i>Suffer for God.</i></p> <p>7. Tuesday. St. Stanislas, Bp. M. (1079). Saint John of Beverley (721). <i>Zeal for the Eucharist.</i></p> <p>8. Wednesday. Apparition of St. Michael, Archangel. <i>Confidence in Angels.</i></p> <p>9. Thursday. Saint Gregory Nazianzen, Bp. D. (389) <i>Spirit of peace</i></p> <p>10. Friday. \approx St. Antoninus, Bp., (Florence 1459) <i>Love for the poor.</i></p> <p>11. Saturday. St. Leo I., P. D. (461). (April 11)—St. Francis de Hieronymo (S. J., 1716).—St. Rufus, M. (530). <i>Pray for missionaries.</i></p> <p>12. Sunday. 4th after Easter. Saints Nereus and Achilleus, MM. (98). <i>Constancy in trials.</i></p> <p>13. Monday. Saint Anselm, Bp. D. (O. S. B., 1109). (April 21)—St. John the Silent, Bp. (538). <i>Spirit of Silence.</i></p> <p>14. Tuesday. St. Boniface, M. (290) <i>Steadfastness.</i></p> <p>15. Wednesday. St. Isidore (Ploughman. 1170). <i>Holy simplicity.</i></p> <p>16. Thursday. St. Ubaldo, Bp., (1160). St. Simon Stock (O. C., 1265). <i>Devotion to Scapular.</i></p> | <p>17. Friday. \approx St. Paschal Baylon, (Minorite, 1592). <i>Devotion to the Eucharist.</i></p> <p>18. Saturday. Saint Winand, M. (Boy, 254) <i>Pray for boys.</i></p> <p>19. Sunday. 5th after Easter. St. Peter Celestine, P. (1296). <i>Spirit of generosity.</i></p> <p>20. Monday. Rogation Day. St. Bernardine of Sienna (Minorite, 1444) <i>Devotion to Holy Name.</i></p> <p>21. Tuesday. Rogation Day. St. Felix of Cantalice (Capuchin, 1587). <i>Help one another.</i></p> <p>22. Wednesday. Rogation Day. St. John Nepomucen, M. (1383). St. Julia, V. M., (626). Bl. Rita, W. (O. S. A., 1456). <i>Pray for girls.</i></p> <p>23. Thursday. (Of precept). Ascension of Our Lord. <i>Conversation on Heaven.</i></p> <p>24. Friday. \approx OUR LADY, HELP OF CHRISTIANS. <i>Ask Mary's Help.</i></p> <p>25. Saturday. St. Gregory VII., P. (O. S. B., 1085). <i>Zeal for the Church.</i></p> <p>26. Sunday. 6th after Easter. S. Philip Neri, (Oratorians) 1595) <i>Spirit of cheerfulness.</i></p> <p>27. Monday. St. Mary Magdalen de Pazzi, V. (1607). <i>Spirit of prayer.</i></p> <p>28. Tuesday. St. Augustine, Bp. (Apostle of England, 605). <i>Pray for heretics.</i></p> <p>29. Wednesday. St. Maximus, Bp. (349). St. Theodosia, M. (290). <i>Pray for infidels.</i></p> <p>30. Thursday. St. Felix I., P. M. (274). St. Ferdinand, King, (Spain, 1252) <i>Pray for pagans.</i></p> <p>31. Friday. \approx St. Angela de Merici, V. F. (Ursulines, 1540). Saint Petronilla, V. M. (81). <i>Pray for Teaching Orders.</i></p> |
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EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 7 a. m. (five minute sermon), at 9 a. m., (five minute sermon) and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 on Sundays. For the League of the Sacred Heart, Mass at 7 a. m. on first Friday of the month, also service with Benediction at 7:45 p. m. on first Friday. Confessions are heard on Saturdays and Eves of Holy Days from 3 p. m. until 6 p. m. and from 7:15 p. m. until 10 p. m. Confessions are also heard every morning during the 7 a. m. Mass, and at any time by request.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 8 and 10:30 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

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Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Sataudren, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scalan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlin, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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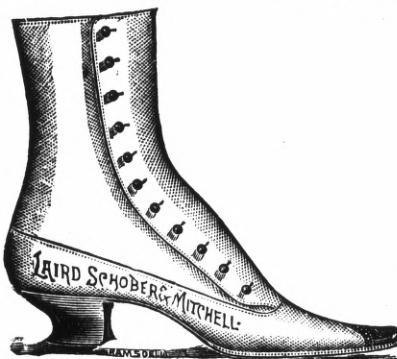


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